THEOLOGICAL MONTHLY.

VOL. V. SEPTEMBER, 1925. No. 9.

The Chronological Sequence of the Pauline Letters.

PROF. PAUL E. KRETZMANN, St. Louis, Mo.

In chapter XXVII of his excellent book *Archeology and the Bible* Professor Barton remarks: "The chronology of the life of Paul cannot be fully determined from the Bible itself. Such chronological data as the New Testament affords helps us only to a relative chronology. Could the year of one of the dates given by the New Testament be determined by a date of the Roman Empire, it would enable scholars to affix with approximate certainty the other dates." (Page 439.) Since the discussion has always been based on a relative chronology, the various systems differ from one another by from four to five years, and as a result there has been quite a little bit of confusion pertaining to the chronological data of Paul's letters.

So far as the relative chronology of the Pauline letters is concerned, we have the following passages of Scripture to aid us in forming a picture of this section of history. In Gal. 1, 18 Paul writes: "Then after three years I went up to Jerusalem to see Peter." This period of time is evidently to be reckoned from the date of his conversion and includes the time of the so-called Arabian sojourn. In Gal. 2, 1 the Apostle, connecting up with the last date mentioned by him, writes: "Then fourteen years after, I went up again to Jerusalem with Barnabas and took Titus with me also." This trip is evidently identical with the one described in Acts 15, the occasion being that of the so-called Apostolic Council. In Acts 18, 11 we are told that Paul continued in Corinth a year and six months, and afterwards it is stated that Paul after this tarried there yet a good while. This was after he had been brought before Gallio, the proconsul of Achaia. In the same chapter we are told that, before Paul had started on his third missionary journey, he spent some time in Antioch before his departure for Galatia and Phrygia. In chapter 19, 8 we find that Paul went into the synagog at Ephesus and spoke boldly for the space of three months. The Jews having turned from him,

he continued his work in the school of one Tyrannus, this continuing by the space of two years. Some further time was used by Paul in work at Ephesus, for we read that he stayed there even after the tumult of Demetrius. The total length of Paul's sojourn at Ephesus is indicated by his remark in Acts 20, 31: "Remember that by the space of three years I ceased not to warn every one night and day with tears." At this point we must insert from 1 Cor. 5, 8 the remark of Paul: "Let us keep the Feast," evidently the Passover. And from 1 Cor. 16, 8: "I will tarry at Ephesus until Pentecost." Continuing in the account of Acts, we find that Paul spent three months in Corinth, after reaching this city by way of Macedonia. On his return to Jerusalem, Paul sailed away from Philippi with his companions after the days of unleavened bread, Paul's purpose being to reach Jerusalem before the day of Pentecost. Of later chronological data we have only the reference in Acts 24, 27, stating that after two years Porcius Festus became the successor of Felix, and Acts 28, 30, where we are told that Paul dwelt two whole years in his own hired house.

From this material alone an absolute chronology of the events connected with the journeys and the letters of Paul is obviously impossible. But fortunately we have recently come into possession of certain information which enables us to fix the exact date of certain events mentioned in Scriptures and thus to give a clearer picture of the sequence of incidents in the life of Paul. In Acts 18, 2 we find the statement that a certain Jew named Aquila, lately come from Italy, with his wife Priscilla, was living in Corinth, and the significant explanation is given: "because that Claudius had demanded all Jews to depart from Rome." The date of this decree of expulsion may be gained with reasonable certainty from three secular writers. Suetonius (Claudius 25) writes: *Judaeos impulsore Chresto assidue tumultuantes Roma expulit.* This statement is supported by Josephus, according to whose account the date of the edict of Claudius must be placed between the year 50 and 52 A. D., during the absence of Herod II from Rome, who was a friend of the Jews. (*Antiquities,* XXVI, 3.) Basing his remarks on the account of Josephus, found in a book which has been lost, Orosius writes: *Anno ejusdem nono expulsos per Claudium Urbe Judaeos Josephus refert.* Since Claudius reigned from 41 to 54 A. D., this would place the date of the decree in either 49 or 50 A. D., and, if, with Ramsay (*St. Paul,* 68), we suppose that the statements of Orosius have evidently dated events

of Claudius a year too early, we may safely place the date at 49 A. D. This would explain the expulsion of Aquila and Priscilla from Rome.

The next point concerns the date of Gallio's proconsulship of Achaia. Fortunately this has been fixed with great definiteness on the basis of a fragmentary inscription which has come to light from Delphi. The inscription is given by Deissmann (*St. Paul,* 261. 262) from the article published by Bourguet. It has recently been reproduced a number of times and reads as follows: "Tiberius Claudius Caesar Augustus Germanicus, Pontifex Maximus, of tribunican authority for the 12th time, imperator the 26th time, father of the country, consul for the 5th time, honorable, greets the city of the Delphians. Having long been well disposed to the city of the Delphians. . . . I have had success. I have observed the religious ceremonies of the Pythian Apollo . . . now it is said also of the citizens . . . as Lucius Junius Gallio, my friend and the proconsul of Achaia, wrote . . . on this account I accede to you still to have the first. . . ."

The importance of this inscription, as Barton points out, lies, first, in the fact that it mentions Gallio as proconsul of Achaia, and, second, in the reference to the twelve tribunican years and the twenty-sixth imperatorship of Claudius. As Appel remarks, in his *Einleitung in das Neue Testament,* this inscription clearly shows the letter of Claudius to have been written between January and August of the year 52 A. D. If Gallio was then in office and had been in office long enough to give information to Claudius of material importance to the purpose of the letter to the Delphians, Gallio must have arrived in Corinth not later than the year 51. Now, according to Dio Cassius (LX, 17. 3), Claudius in January of the year 43 had decreed that all new officials should start for their provinces not later than the middle of April. Accordingly Gallio must have entered upon the duties of his office, according to Barton, by the new moon of the month of June in the year 51. In any event he must have been in Corinth before the middle of that year.

These two points having been considered, the date of Paul's entrance into Corinth may easily be deduced. In the first place, the Jews left Rome in the year 49/50 A. D. This was a flight, an expulsion, and therefore it is evident that Aquila and Priscilla made the journey from Rome to Corinth in a short time. In the second place, Paul entered the house of Aquila and Priscilla when

they had *lately* come from Italy. We are compelled, then, to accept as the date of Paul's entrance into Corinth the latter part of the year 50 A. D. (Cp. Barton, *Archeology and the Bible,* 439. 440; Cobern, *The New Archeological Discoveries,* 494. 502.) It is true that an objection has lately been voiced by Larfelt in *Neue Kirchliche Zeitschrift* (Heft 10, 1923), for he wishes to show that Paul entered Corinth in the autumn of 51 A. D., or after Gallio became proconsul. But he entirely ignores the edict of Claudius and the arrival of Aquila and Priscilla after their expulsion from Rome, and therefore his argumentation is not conclusive.

A further factor in establishing the chronology of the Pauline letters is the reference to Aquila and Priscilla in the various letters written by the great Apostle. From Acts 18 we note that they were in Corinth, and from 1 Cor. 16, 19, where Paul sends greetings from them, it is clear that they were then still in Ephesus. But in Rom. 16, 3—5 Paul sends greetings to Aquila and Priscilla while they were in Rome, while in 2 Tim. 4, 19, the letter which Paul addressed to Timothy at Ephesus, it is evident that Priscilla and Aquila were once more in Ephesus, where they had gone with Paul in the first place. From these references it is clear that Aquila and Priscilla returned to Rome after the death of Claudius in 54 A. D., but that, after winding up their affairs in the capital, they once more returned to the city which they had determined to make their permanent home, that is, Ephesus.

After thus having established some of the chief events of chronological importance in the life of Paul, we are in a position to fix the time in which he wrote the various letters. The first letter to the Thessalonians was clearly written during the first sojourn in Corinth. Now, since he arrived in this city in the latter part of the year 50, and we must allow some time for the return of Timothy from Thessalonica (Acts 17, 15; 1 Thess. 1, 1), and since we must also take into consideration the fact that the good report concerning the Thessalonian Christians had spread throughout the two provinces (1 Thess. 1, 8), therefore we may conclude quite definitely that this letter was written in the latter part of the year 51 A. D. (Cp. 1 Thess. 3, 1. 2. 6.) The Second Letter to the Thessalonians was clearly written not very long after the first letter, and if we assume an interval of three or four months, we may readily conclude that it may be placed at the very end of the year 51 or in the beginning of the year 52 A. D.

So far as the letter to the Galatians is concerned, its date depends upon the fact whether one would insist upon the North Galatian theory or accept the South Galatian theory. In the one case we should have to assume that the letter was written from Corinth in the year 51, and in the other that it was written during the third journey, from Ephesus, or again, also during the third journey, from the city of Corinth, but in the spring of the year 57 A. D. So far as the First Letter to the Corinthians is concerned, circumstances point to Ephesus as the place where it was written and to the early part of the year 55 as the time, about Easter. Second Corinthians, as the entire letter shows, was written while Paul was on the way to meet Titus, whom he had sent to Corinth. It was evidently not written in any city of Asia Minor, because Paul had gone to Troas in the hope of meeting Titus, and had not found him. 2 Cor. 2, 12. 13. This letter was therefore written from some city in Macedonia, very likely Philippi. As to the time when it was written, this may be determined from two facts. In the first place Paul had intended to remain in Ephesus until Pentecost, very likely of the year 55 (or 56). From 1 Cor. 16, 1—3 and 2 Cor. 9, 2 one may infer that a full year had elapsed since Paul had written the First Letter to the Corinthians. The date would therefore be about autumn of the year 56. The Apostle continued his journey, reaching Corinth a few months later and remaining there for at least three months. Acts 20, 2. 6. The letter to the Romans was therefore written about the first part of the year 57 A. D., in March, before shipping opened, for we find him sailing from Philippi after the days of unleavened bread. Acts 20, 6.

So far as the other letters of Paul are concerned, there is now no longer so much dispute as in times past. There are still some scholars who would place the so-called captivity letters into the time of Paul's stay at Caesarea or even at Ephesus, but on the whole it is now conceded that his later letters were written in about the following order: Colossians during the first Roman captivity, about the year 61 or 62, Ephesians shortly afterward, followed by Philemon, and Philippians toward the end of his captivity, about the end of 62 or the beginning of 63. The Pastoral Letters were written after the release of Paul from his first captivity, Titus and First Timothy being written from Macedonia about the year 65, and Second Timothy during the second captivity of Paul at Rome in the year 66 or early in 67.

How Shall We Celebrate the Anniversary of the Reformation?

Prof. John H. C. Fritz, St. Louis, Mo.

There never has been a time when the people of our country had as much religion as they are having to-day; but there has never been a time when they had as little true religion as they are having to-day. Our country has more churches than it has ever had; our daily papers are carrying a very large amount of church advertising and church news; our secular magazines are publishing many religious editorials, articles, and stories; the market is flooded with religious books of all kinds; some denominations are making strenuous efforts to put their doctrines before the people; even in our courts and political life religious issues are being injected by such trials as the one of recent date in which the evolution theory was the prominent feature, as well as by the consistent effort on the part of some churches to have so-called Christian laws written upon our statute-books. All this is bringing religion in an increased measure to the attention of the general public. But, on the other hand, it is sadly true that an unusually large percentage of the religion which is preached and taught and published to-day is insidiously deceptive and utterly false; some of the largest and most influential church denominations of our country are no longer stressing their distinctive doctrines and a religion of positive conviction; and even in these very so-called Christian denominations men who deny all the fundamental doctrines of the Christian religion are permitted to teach in theological seminaries and to preach from so-called Christian pulpits. As a result, our country is to-day less Christian than it ever has been before and, of course, less morally sound. A destructive criticism of the Christian religion is producing increasingly bad results in home, church, and state. The religious situation of our otherwise glorious country is sad beyond description. If our country continues on its religious downward path, then — so the Bible and history teach us — our country is headed toward utter ruin. And this holds good of the world at large.

There is only one remedy which can cure the ills of our time. When a similar situation arose in the days of Jeremiah, the Lord had Jeremiah tell the people: "Stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6, 16. The old paths and the good way of which the Lord spoke was the way of the

true, revealed religion. That is our only hope to-day: a return to the old Gospel of Jesus Christ. It is only by means of the Gospel of Jesus Christ that the sin-cursed world can be saved.

The Lutheran Church, which has remained true to her Reformation heritage, still preaches and teaches the old Gospel of Jesus Christ. This fact, taken in connection with the present deplorable condition of the visible Church on earth, emphasizes our privileges as well as our opportunities and responsibilities. Says the Lord: "Unto whomsoever much is given, of him shall be much required." Luke 12, 48. We ought to bear this in mind especially also when we celebrate the anniversary of the Reformation on October 31 this fall. How shall we celebrate? I answer: —

1. By becoming better acquainted with the history of the Reformation for the purpose of a better understanding of the utter necessity of the Reformation and a better appreciation of its blessings.

2. By a more thorough study of the Bible as a protection against error and for a greater benefit and enjoyment of the blessings of the Reformation.

3. By a continued strict adherence to the Word of God and by a more conscientious application of this Word of God in our churches and in our daily life, thereby proving our thankfulness to God for the blessings of the Reformation.

4. By a greatly increased effort on our part to spread, with the gracious help of God, the pure Gospel of Jesus Christ, so that the largest possible number of our fellow-sinners and fellow-redeemed may hear it and share with us the blessings of the Reformation.

---

1) How shall we celebrate the anniversary of the Reformation? Not by idolizing Dr. Luther, not in a spirit of pharisaic self-glorification, not by a mere perfunctory recital of Reformation facts to our own people, not by using the opportunity simply to make a noise in the world, but by becoming better acquainted with the history of the Reformation for a better understanding of the utter necessity of the Reformation and a better appreciation of the blessings of the Reformation.

Both example and precept of Scripture bid us do so. The people of Israel of old were commanded to tell their children how God had delivered them out of Egypt and led them through the Red Sea and the river Jordan to the Land of Promise, in order that all the people of the earth might know the hand of the Lord,

that it is mighty, and that God's people might fear the name of the Lord, their God, forever, Josh. 4, 24. Even so we should study the history of the Reformation and diligently teach it to our children that we may know that the Lord's hand has been mighty and gracious to deliver us from the bondage of papistic idolatry by restoring to us His Word in its purity. The psalmist says: "Walk about Zion and go round about her, tell the towers thereof, mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following." Ps. 48, 12. 13.

In the preface to his Life of Luther, Mathesius tells us that only fifty years after the nailing of the Ninety-five Theses to the church-door at Wittenberg and only twenty short years after Luther's death many people knew little or nothing of the deplorable condition of the Church at Luther's time. Small wonder that now, over four hundred years after that time, people generally are sadly ignorant of the Reformation history!

Expecting a good citizen to know the history of his country, may we not expect a good member of the Lutheran Church to know the history of his Church, at least its great essentials, if not its details? Without such knowledge one can truly enjoy the blessings of the Reformation, as millions have done and are doing, but without it one will never understand the necessity of the Reformation nor appreciate the wonderful and gracious ways of God in giving us these blessings through the work of the Reformation.

Let us celebrate the anniversary of the Reformation by making a special study of the Reformation history in our churches, in our schools, and in our homes. The books and Reformation programs published by our Synod and the reading of our church-papers will, among much other good literature, be a wonderful help in this direction. Then such great historical facts as the nailing of the Ninety-five Theses to the church-door at Wittenberg, Luther's defense before the Diet at Worms in 1521, his good testimony and steadfastness at Marburg in 1529, and the writing of his catechisms will, in their historical setting, be viewed in a new light, and the whole work of the Reformation, together with its bearing upon present conditions in the Church and in the State the world over, will be better understood and appreciated.

2) How shall we celebrate the anniversary of the Reformation? By a more thorough study of the Bible as a protection against error and for a greater benefit and enjoyment of the blessings of the Reformation.

What is the Bible? "All Scripture is given by inspiration of God." 2 Tim. 3, 16. The Bible is the Word of God, by which God would make us wise unto salvation by faith which is in Christ Jesus. The Bible is that Word of which Jesus says: "If ye continue in My Word, then are ye My disciples indeed, and ye shall know the truth; and the truth shall make you free." John 8, 31. 32.

From the Bible, Luther learned to know his Savior, and by the Bible he was made free from the spiritual slavery of the Pope and of hell. The Bible, this mighty sword of the Spirit, was Luther's only weapon in his spiritual warfare. With the Bible, Luther defied the Pope and the emperor at Worms in 1521; with the Bible he refuted Zwingli and others at Marburg in 1529; from the Bible he preached his sermons; from the Bible he wrote his catechisms; from the Bible he took his doctrines. Luther stood squarely on the Bible.

How can we know that Luther took his doctrines from the Bible? Shall we take his word for it? No, a thousand times no! Luther was not a new pope. Luther translated the Bible and put it into the hands of the people, so that the people could themselves read and be convinced. The open Bible, the Bible in the hands of the people, is the fruit of the Reformation. The Bible has been translated into more than four hundred languages and is found the world over.

But to have the Bible will do us no good if we do not read and study it. How shall we be able to detect false doctrines if we do not know our Bible? How shall we get the full benefit and enjoyment of the open Bible if we do not know our Bible? The average member of the Lutheran Church is better indoctrinated than the average member of other churches. But does the average Lutheran know his Bible as he ought to know it? "Let the Word of Christ dwell in you richly," says Paul, Col. 3, 16. And Peter says: "Grow in grace and in the knowledge of the Lord and Savior Jesus Christ." 2 Pet. 3, 18. The anniversary of the Reformation is an appeal to the world at large, and to Lutherans especially, to study the Bible.

3) How shall we celebrate the anniversary of the Reformation? By a continued strict adherence to the Word of God and by a more conscientious application of the Word of God in our churches and in our daily lives to prove our thankfulness to God for the blessings of the Reformation.

The time in which we are living is a time of spiritual indifferentism and of a "go-as-you-please Christianity." The devil tried to crush the Church by bitter and bloody persecutions. He failed. "The blood of the martyrs was the seed of the Church." The devil tried to crush the Church by taking God's Book from the people. He failed. God, through Luther, gave the Bible back to the people. Now the devil is making another attempt — perhaps his last attempt before the end of the world. He has changed his tactics. Among us he is transformed into an angel of light. 2 Cor. 11, 14. He is not taking the Bible from us, but he is trying to rob us of its contents. Never before has the Bible been assailed as generally and as assiduously as it is to-day. Many calling themselves Christians no longer believe that the Bible is the inspired and unerring Word of God. Many in the visible ranks of Christendom and such as are without, such as Christian Scientists, deny every essential Christian doctrine, but are continually "quoting the Bible" and trying to make the world believe that they are standing on the Bible, but they are misinterpreting it, distorting it, perverting it, and with the devil's theology they are deceiving themselves and others. Unchristian men are known to be in the seats of learning and in the pulpits and are tolerated. We need not be pessimists to say that the visible Church of Christ of our day is in a most deplorable condition. There are many pulpits which seldom or never give a clear-cut answer to the question, What must I do to be saved?

What shall we do in view of all this? The temptation besets us on all sides to do as others do. We Missouri Synod Lutherans have long ago been decried as being overstrict, narrow, bigoted, arrogant, uncharitable, and behind the times. Why? Simply because we insist upon a strict Lutheranism, which means strict adherence to every word of the Bible. This is our Reformation inheritance. Shall we give up our inheritance? God forbid! To give up this inheritance means, in its last analysis, to give up the Bible. God forbid! If we were to cast aside this inheritance, we would not be loyal to our God, not loyal to the truth, not loyal to our Church; we would, on the contrary, be an unthankful people, — we could not celebrate the anniversary of the Reformation. Let us in these trying times say with Luther, "Here we stand, we cannot do otherwise; God help us!"

But let us not make another mistake, which would prove to be just as fatal. Let us not *in theory* confess the truth, but *in*

practise deny it. That would be dead orthodoxy. Our Lutheranism would then be an abomination to the Lord, but the devil's delight.

The anniversary of the Reformation is an earnest appeal to us in these days of a "go-as-you-please Christianity" for *a more conscientious application* of the divine truth in our churches and in our daily lives. Let us not deceive ourselves! Let us remember that we are by nature not better than others. Let us remember that only by the grace of God we are Christians and Lutherans. Let us remember that "pride goeth before destruction." Prov. 16, 18. Let us not disregard the apostle's warning: "Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10, 12. And oh, how many have fallen!

As far back as 1870, over fifty years ago, the sainted Dr. Walther preached a sermon to his St. Louis congregation on the text from Galatians: "Ye did run well; who did hinder you that ye should not obey the truth?" Gal. 5, 7. His theme was: *"Wir sind nicht mehr, die wir waren," We no longer are what we were.* His sermon was a mighty call to repentance. Would the sainted Doctor, if he were among us to-day, find conditions much improved, or would he, in view of conditions, have to issue a still mightier call to repentance? Have we not permitted indifferentism and materialism and worldliness to creep into our churches and manifest itself in our daily lives? Have not many of our pastors and congregations already, at times, yielded to the demand to do church-work along the path of least resistance? While boasting of our orthodoxy, have we not in many instances sadly neglected our Christianity? What a mistake! How unthankful to our God for the blessings of the Reformation!

4) How shall we celebrate the anniversary of the Reformation? By a greatly increased effort on our part, with the gracious help of God, to spread the pure Gospel of Jesus Christ, in order to have the largest possible number of our fellow-sinners and fellow-redeemed hear the Gospel and share with us the blessings of the Reformation.

God has, without any merit or worthiness of our own, entrusted to us His Word, the Gospel of Jesus Christ, in all its truth and purity. Our Lutheran Church teaches the way of salvation, not by works, but by the grace of God, through faith in Jesus Christ. Our Lutheran Church teaches the true doctrines of the Sacraments and of sanctification; in short, it teaches the whole counsel of God for man's salvation and God's glory. That is our undeserved *privilege.*

In the world to-day the vast majority of people are not Christians. In this our country two-thirds are without the Church, and many of those who are in the churches are adrift on the sea of spiritual uncertainty and doubt; many even are rank unbelievers. That is our glorious *opportunity* for service.

Our privilege and our opportunity go to make up our *great responsibility*. We dare not keep the truth for ourselves. By the grace of God it has been given to us, in order that we, in turn, should give it to others. We owe it to our God and Savior, and we owe it to the world to preach the Gospel of Jesus Christ to all men, to preach it in all languages. The apostles were accused by the Jewish Council of having filled Jerusalem with their doctrine. Have we filled the world with the true doctrine entrusted to us? Have we filled this our country with this true doctrine? Does every man, woman, and child in this our country know what our Lutheran Church teaches? Why not? Have we made every possible effort to let them know? Have we at all times been ready to sacrifice our material blessings on the Lord's altar to let the world share our spiritual blessings? Or have we spent our money for unnecessary things and for mere luxuries while the cause of missions has gone begging? What have we done? What are we doing? What do we intend to do?

The world needs the old Gospel. The Lord has called us to preach it. The opportunities are awaiting us. Our program of expansion must go on. Our colleges must continue to be enlarged. Our mission-work must grow. Our financial support must be increased. And for all this we need more faith and love and zeal and courage and patience and self-sacrifice.

May the Lord, our God, graciously keep us from being an unthankful people! May He stir us mightily with His Spirit to give the honor and glory due to His name for the blessings of the Reformation! May He graciously open our eyes to behold His wonderful and gracious dealings with men through the work of the Reformation! Let us learn to know and love better the Bible which He again put into our hands; let us believe the Gospel of Jesus Christ for our salvation; let us apply it in our churches and live it in our daily lives; and let us spread it to the salvation of many. Thus we shall, with a song of rejoicing and a shout of triumph which will make heaven's arches ring from one end of the world to the other, glorify God and give thanks to Him which giveth us the victory through our Lord Jesus Christ.

THE THEOLOGICAL OBSERVER.

Shallowness in the pulpit is one of the crying evils of modern church-life. It goes by the name of "popular" preaching because it is what the masses like and what they will applaud. It builds up big congregations and makes the preacher prominent in the community. Weak characters among the ministers fall a prey to the temptation of making themselves famous by catering to the prurient fancies of their unspiritual following, of raising their social level, and increasing their revenue. The movies have something to do with this state of affairs: they have produced "the vaudeville type of mind." This type hungers for thrills, startling developments, catchy phrases. It is averse to thinking; it wants to feel. The preacher must "touch the spot"; the harder, the better. If he does, the service has been "inspiring" or "inspirational"; if he does not, the preacher was "a bore," "dull," etc. By the coming in of this type of churchgoers it is not the church, but the world, that has scored a conquest: the secular mind has become dominant in the church and has driven out the spiritual mind. This transition has become particularly noticeable in the Methodist Church, which has always specialized in sentiment and feeling. Rev. M. H. Moore reports in the *Methodist Quarterly Review* (April) that Frederick Lynch, the editor of *Christian Work,* "says that he preaches every Sunday in some great church of the different denominations of Christians, and that he has learned to tell, before he has talked to a congregation more than ten minutes, what sort of pastor that congregation has. He holds that a thoughtful pastor will make a thoughtful congregation; that a pastor who thinks and reads and preaches on great subjects will accustom his congregation to think on great themes. He declares, further, that the great majority of pastors fail to teach their congregations to do any real thinking; hence the lack of deep, abiding, and governing convictions. So he reaches the conclusion that the supreme need of the modern Church is big thinkers in the pulpit." The same writer relates this anecdote: "During his last visit to Missouri as a Chautauqua lecturer the late ex-Governor Robert B. Glenn, of North Carolina, said to me: 'I am actually ashamed of the stuff I am giving the people in these Chautauqua lectures. When I went out of the Governor's office, I had made up my mind to put the best thoughts of my life into three lectures and give them from the Chautauqua platform. I spent a whole year in writing those lectures, doing nothing else, and I believed that they were worth while. Then I started on a circuit. After the first lecture the manager came to me and said, "Governor, it was too heavy; entirely too heavy. The people will not stand for it. Lighten it up. Put in more funny stories; that will grip the people." And I did. I took out some of my best thoughts and put in a lot of chaff. Still, the cry of the managers has been all through these years, "Lighten it up. The people will not stand for deep things." And I have catered to the demand until I am actually

ashamed of what I am taking around the country.'" Every preacher who does not dig as deep as the Holy Spirit by the Law and the Gospel digs ought to feel like Governor Glenn. God makes men think, and that, profoundly, thoroughly. When the truth of the divine Law is flashed into the sinner's consciousness, he begins to think as he has never thought before in all his life. Witness the force of *μετανοεῖν* in the parable of the Prodigal Son. His thoughts were an intellectual earthquake. Then came the thought of the Father's mercy, and that went into the depths of his heart. It changed the man's mind completely; that is what *μετανοεῖν* really means, and it was done by making him think. There is an Antinomism abroad in the churches to-day that frowns upon the preaching of the Law for crushing man's self-reliance and self-complacency. The preacher considers it his sole mission to make people say: Oh, I'm so happy! etc. Yes, that is the preacher's mission, but let him beware lest he preach a happiness into people that is a snare and a delusion and withhold from them the true happiness expressed, for instance, in the opening verses of Ps. 32. Shallow preaching may invade also the Lutheran Church. DAU.

The Abuse of Creeds. — In an editorial on that subject the *Watchman-Examiner* of May 7, 1925, comments sensibly: "It is the fashion to-day to abuse creeds. So-called liberal preachers do it from their pulpits. All the newspapers do it. But really it is a very irrational thing to do. Everybody but a fool has a creed. Even some fools have. That fool of whom the Bible speaks had a creed. He said in his heart, 'There is no God.' That statement of belief is not a very intelligent one, but it is a creed none the less. Even the man who spends his time lambasting the creeds has his own creed. Men have creeds about their business. The way a man thinks about his business is a creed, a business creed. We call it a platform, but that is only another name for a creed. The Westminster Confession and Thirty-nine Articles are the religious platforms of the Presbyterian and the Episcopal churches. In all the affairs of life we have clear principles on which we proceed. And can it be that believing aright in the lower affairs of life is so very important and that believing aright in the matters that concern the soul is unimportant? Nobody believes any such thing, if he thinks. All our efforts at education are a farce if what men believe is unimportant. The men who seek to make us hold careless and general notions about things are traitors to all truth. Every school, every college, and every university, is a protest against any such notion. The very existence of institutions of learning is a positive declaraton that there is such a thing as truth, and that the search for truth is a search that will be rewarded. For such an institution to declare in any way that truth cannot be found or that we cannot be sure that we have found it, is a prostitution of all its powers. If truth can be found, or if God can reveal truth to His creatures, then we are well started on our way towards the making of a creed." MUELLER.

The overcrowding of American colleges, especially those for women, by applicants not at all prepared for a college course, leads William Allan Neilson (*Nation,* May 13) to say: "The internal problem of the college is profoundly changed when we pass from the period of a handful of earnest seekers after wisdom to that of hordes who go to college because it is the thing to do, or because 'college life' is alluring, or because it is a bore to stay at home. . . . Care has to be taken lest the problem of the more frivolous may lead to the adoption of methods and attitudes that deprive of their due the class for whom the colleges originally came into being." Many Eastern colleges are restricting their enrolments, and the principles which they apply lay them open to the charge of undue discrimination. Those turned away by the private colleges flock to the state universities and create unusual situations there. A desire to go to college in our day may mean a desire to get away from honest work. Educational authorities will have to do a great deal of sifting, or the work of their schools and the efficiency of their students will suffer. DAU.

Our new Malthusians, working chiefly through agents for birth control, eugenists, and some antipacifists, are greatly disturbed by the prolific reproduction of the races of Southern Europe and the yellow race. Their breeding is up to the saturation point in their homelands, and they are overflowing into the countries of the white race. The resources of the earth will not be sufficient to keep them alive. Something more than birth control, as practised at present, is needed to meet the danger. The remedy looked for seems to lie in an international agreement that everywhere there shall be permitted only an "optimum" population. The Nietzschean superman is looking out from this scheme; also the Darwinian survival of the so-called fittest. The promoters of the scheme reserve to themselves the determination of what is an "optimum" population. With not a few of them eligibility for this kind of population starts with a $10,000 annual income. If the scheme goes through, who will clean the cuspidors, etc., in the "optimum" population? Perhaps some will have to be permitted to live that are not of "optimum" stock. After a while these wise people will discover that this earth is maintained, not by bureaus of birth statistics, but by One who said: "Replenish the earth!" Life in this world, also as regards its physical aspects, is a life of faith in Him in whom we live and move and have our being. Dr. Malthus and his disciples have a poor standing in the divine school of economy. DAU.

Martin Luther as a scholar, a reformer, and an apostle of individual freedom a product of Roman Catholic teaching, especially through the *Summa* of Thomas Aquinas, this is the claim of a rather mystic editorial in the *Detroit News* of June 11. "In the *Summa* are concealed [very much so!] the germinal [exceedingly germinal] seeds which have, modernly, flowered into the individual freedom granted to communicants of the Church of Rome, a freedom far greater than that originally granted to those who formed the various

sects of the Reformation." Luther himself would be the best judge of what he learned from Thomas Aquinas. Will some one show the scribe at Detroit the list of remarks that Luther has made about Aquinas as it is given in the index to the St. Louis edition of Luther's works? The editorial seems to have been written chiefly for the purpose of taking a fling at the Reformation which formed so many sects and "opened wide the doors to individualism," and of ridiculing the bitter warfare among the Protestant sects and their overlapping activities. Altogether, the editorial is a bold piece of Roman Catholic propaganda through the secular press. DAU.

Practical comment on such texts as 1 Pet. 3, 3; 1 Tim. 2, 9; Tit. 2, 5 is contained in the following incidents reported in our dailies July 28 and 29: The Pope orders one of his cathedrals closed against society women who come to attend mass in unbecoming garments. — Dr. and Mrs. Arthur L. Piper are returning on the Cunard liner *Samaria* to "civilized New York" from missionary work in "the barbaric Masumba district in the Belgian Congo, where they have been teaching nations how to dress and live morally." They are "shocked and mortified at the immodesty of the girls and women here. 'Why, there isn't much difference between America and Masumba,' exclaimed Mrs. Piper. 'In Masumba we tried to teach the women they should wear something more than beads, palm oil, and sunshine. But here we discover that the girls and women wear only paint, powder, and suggestion. Clothing and dancing in this civilization is worse than in Africa, for there the natives are unmoral, while here they are immoral.'" Fine distinction this! This is another fruit of our lauded evolution (read devolution, or devilution). Is. 3, 16—26 is a fine portraiture of Hebrew *Kultur* before the final collapse. "This adulterous generation" is one of the signals which our Lord put up to warn us of the end. A person's garments, like his meat and drink, are not always adiaphora. DAU.

Anti-Semitism. — In the *Nation* (Jan. 23, 1924) Charles Thomas Hallinan, former director of the American Union against Militarism, now living in England, says: —

"In Europe the young Jewish intellectuals are very fond of making a distinction between anti-Judaism and anti-Semitism. The former they describe as the basis of the persecutions in the early Church and the Middle Ages; the latter is the modern phenomenon. I confess I was vaguely impressed with this when I first ran across it, but my efforts to make it mean something proved fruitless. I was all the more interested, therefore, to notice that Mr. Horace M. Kallen, in his article on 'The Roots of Anti-Semitism,' in the *Nation* for February 23, 1923, boldly sweeps aside this distinction without a difference and says frankly that the twain are one, that the responsibility for anti-Semitism lies 'in the Christian religion itself, in the status which Chrstianity assigns the Jews, and the burden it sets and binds upon them.' That is plain speaking, and I honor him for it. 'In the Christian system the Jews are assigned a central and dramatic status. They are the villains of the Drama of Salvation. The gospel

in which they so figure . . . became a part of the cultural inheritance of all the races of Europe, imparted equally to peer and to peasant. . . . Anti-Semitism is an organic part of it.' At last, men and brethren, we are on the right track!

"At bottom anti-Semitism is a religious problem, the beginnings of which can be traced in the Greek Catholic and the Roman Catholic churches. Martin Luther came along and decided to solve it by the simple expedient of converting the Jews. When the Jews refused to be converted and even dared to criticize Luther's translations from the Hebrew, the Reformer was furious. 'The Jews with their exegesis are like swine that break into the Scripture,' he wrote. 'They are quite at liberty to prefer, as indeed they do, the Law of Moses to the papal decretals and their mad articles, but they have no right to prefer it to the pure Evangel. Sooner than this let us have a struggle to the death!' The struggle ensued and left its mark on Protestant Germany to this very day through the influence of Luther's *Von den Juden und ihren Luegen* (1542) and his *Vom Schem Hamphoras* (1543). And so the tide, stayed for a moment, swept on through Protestantism, flaring up in America with the arrival of Fundamentalism. We Liberals, determined to see in the contemporary Jew nothing but a voter, are to-day totally unprepared.

"It is no answer to say that the Jew began it. One may cheerfully admit that he began it. He began it by being thoroughly indifferent to Christ and thoroughly contemptuous of the Apostolic Church. There, especially in the early Church, is where the friction started. But Renan (who was not especially friendly to the Jews) is fair-minded enough to say that one could hardly blame the orthodox Hebrews of Jerusalem, learned in the Talmud, for being critical of the Hellenized Jews, who flocked around the twelve apostles and became, to an overwhelming extent, the early Christian Church. The Hellenized Jew, says Renan, knew little or no Hebrew and not any too much law; he was ignorant and distinctly credulous. The *Satires* of Horace show clearly how the Roman world poked fun at the Hellenized Jew; he was — Renan makes you feel — the Babbitt of the Mediterranean basin, the born 'joiner' of new movements, the hasty snatcher-up of the latest ideas. Of the first seven deacons of the early Church six, we know, were Hellenized Jews. Perhaps they were not of this type, but to the sober Hebrew conservatives of Jerusalem, who took their religion seriously because they had suffered for it, to those proud Talmudic-trained Jews, the Hellenists must have seemed exasperatingly superficial, cheerfully willing to jeopardize for the latest sensation all that had been so painfully won.

"And thus, as we know, began the long pull-and-haul between the two forces — the Hebrew Rabbis and Sopherim sternly protecting the synagogs from the new 'heresy' and the energetic 'heretics,' the go-getters of their day, traveling incessantly and working their way into the Mediterranean world. The Rabbis won and — except for the fringe of Hellenized Jews — kept their people in the ancient faith and the ancient ways. And to-day the New England summer hotels

score a magnificent revenge by barring their long front porches and their rocking-chairs to Jews! It must be, altogether, one of the longest single streams of mischief in the world!

"But, of course, many Christians are getting bravely over it. Indeed, we have gone a long ways when a Christian scholar like Prof. R. Travers Herford of Manchester College, Oxford, can stand up sturdily for the Pharisee — that most maligned of New Testament figures — as he does in that remarkable little book entitled *Pharisaism* (published in New York by G. P. Putnam's Sons and in London by Williams & Norgate, 1912). Professor Herford has some forty years of Hebrew research behind him, research that has forced him to revise for himself practically all the prevailing Christian notions of the Pharisee. In this book he sets down without prejudice the case for Judaism as it appeared to the Jew during the first century. He does not wholly accept the case, but he states it fairly, and you discover with surprise that it is a perfectly decent, dignified, human, and arguable case, and your anti-Semitism, if you have any, simply peters out. Something of this sort surely is the line of attack we should have taken, we Liberals, fifty or even a hundred years ago. The right of a Jew to remain a Jew — that's where we should have nailed our Christian colors to the mast!

"As for the Jewish literature on the subject, I am strongly tempted to press upon readers of the *Nation* those fine *Selected Essays of Ahad Ha-'Am,* translated by Leon Simon and published by the Jewish Publication Society of America in 1912. These essays, which have appeared in various Hebrew journals throughout Europe, form a restatement of the case by a Jewish thinker who has deliberately turned his back upon the 'assimilation' remedy and proposes to explore the possibilities of a sort of Jewish 'back-to-the-Jew' movement. These essays say, in substance: We can make our best contribution to the modern world by being Jews, developing our national consciousness instead of suppressing it. And he proceeds to attack, one by one, the various problems proposed by that position.

"Broadly speaking, these two men suggest for us Liberals the way out of our dilemma. We must realize that anti-Semitism has a religious content and boldly grapple with it; where conventional church history has done less than justice to the Jews, justice must be done. The Jew's unaggressive religion is his business, not ours, but anti-Judaism is our business. It is our business to see that religious bigotry is stamped out and that great democratic masses are educated out of errors as old as Christendom. If we make room for Judaism among the religions of the modern world, we shall discover — overnight, as it were — that we have fulfilled our pledge and made room for the Jew. And then we'll suddenly realize with a shock that he is not a pushing person with a hooked nose, but a fine, serious, sensitive fellow with a rich and interesting tradition, a strong passion for justice, and a stubborn history of which any Irishman, if I may say so, would be proud." DAU.

Archeological finds in Palestine were reported in the *Buffalo Express*, March 15, as follows: —

"Scientists have at last succeeded in opening the tomb of Absalom, the rebellious son of old King David of the Bible, and have made some very surprising discoveries there. Most important, in unearthing the tomb they uncovered, wholly by accident, another royal sepulcher, which they believe to be that of King Jehoshaphat, one of the greatest rulers of Judah.

"When the explorers entered this latter place, their lamps showed them seven passages and halls, branching back into the depths of the rock. Lying upon a mound at the mouth of one of these passages was the body of a man. A sudden rush of foul air extinguished the lights of the party. When they were relighted, the body had disappeared. It had crumbled into dust, bones and all. Not a jewel, not a scrap of metal was there to give any hint as to its identity.

"Before any further examination of the caverned tomb could be made, the explorers were forced to leave because of the threatening attitude of religious zealots who objected to the opening of either of the tombs. They managed to carry away, however, a mass of ancient manuscripts found in the tomb of Absalom. These are now being treated to prevent their crumbling and will be studied by experts. It is quite possible that they may turn out to be books or parts of books mentioned in the Old Testament, but long lost. If so, an entirely new flood of light will be let in on sacred history, and many things which have long puzzled scholars will be cleared up.

"Of extraordinary interest and quite as mysterious as the body in the sepulcher of Jehoshaphat is a large chest found in the tomb of Absalom. This apparently belongs to the time of the first Crusaders. It was so rusted and fastened that it could not be opened without destroying it, and this, although it is obviously well filled with some objects, the explorers were loath to do. In due time it will be scientifically opened, and its contents will be made known.

"How the chest got into Absalom's tomb centuries after it was sealed, or how the body of the unknown man got into Jehoshaphat's tomb are things the archeologists would very much like to know.

"The tombs are in the Valley of the Kidron at the foot of the Mount of Olives. There is no record nor even tradition of Absalom's ever having been opened, and even the location of that of King Jehoshaphat had long faded from memory. The tomb of Absalom has been vividly remembered, since for many centuries it has been held in hatred and contempt because of Absalom's desecration of his father's harem and his rebellion against that all-too-loving parent. Even to-day, as the orthodox Jew passes the place, he spits at it.

"Many archeologists have cast covetous eyes at the structure, but none dared to face the opposition of the religious heads, who are strenuously against disturbing the graves, especially of ancient burial-places. Dr. Nuham Slousch, the head of the Jewish Palestine Exploration Fund, finally succeeded, as he thought, in overcoming the opposition and set about the work.

"According to the Scripture narrative the soldiers, after the slaying, 'took Absalom and cast him into a great pit in the wood and laid a very great heap of stones upon him. Now, Absalom, in lifetime, had taken and reared for himself a pillar, which is in the king's dale; for he said, I have no son to keep my name in remembrance; and he called the pillar after his own name; and it is called unto this day Absalom's Pillar.'

"While the Bible does not say in so many words that the body of Absalom was taken up out of this hole in the forest, it is suggested that David did not allow the body to lie there, but that it was interred in the tomb which Absalom had prepared for himself while still alive.

"Dr. Slousch and his associates dug down behind the tomb of Absalom and removed the accumulated earth from the sides. Entrance was effected at the top. The first thing the explorers ran across was the mysterious chest. Underneath it was a small, oven-shaped cave, in which were fragments of pottery.

"Beneath one of the walls was a crypt that may have been a dried well. In it was a heap of manuscripts. It was not unusual, as we know from the graves opened in Egypt, for favorite scrolls to be buried with their owner, and while this was not a general practise among the Jews, it was done in some instances, by the special request of the owner of the book, to whom it was most precious."

Communicated by *Rev. H. Ruhland,* Ottawa, Can.

Glimpses from the Observer's Window. — The political power of Rome was again evidenced when after the fall of the Herriot Ministry an agreement was reached between the French Ministry and the opposition in the senate whereby the "Embassy of the Vatican" was to be maintained.

June 7 was "Union Sunday" or "Valedictory Sunday" in Canada, for it signalized the formal beginning of the Church Union of Canada into which eight thousand Methodist, Congregational, and Presbyterian churches entered, having abandoned their denominational organization.

In his book *De Natura Leguminis* (On the Nature of Plants) Senor Pedro Miguel Olivarco y Pundonor, professor at the University of Bolivia in Sucre, maintained that plants have souls analogous to the human soul. A French edition of this book has an introduction by Parpontrain, the noted Sorbonne authority.

The decision of the Supreme Court of the United States on June 1 declaring the Oregon School Law unconstitutional is heralded as a victory of the Roman Catholic Church over the Ku Klux Klan. The cases before the court were instituted by the Society of the Sisters of the Holy Names of Jesus and Mary and by the Hill Military Academy, a private, non-sectarian institution, hence not by Catholics alone; but Rome reaps the glory of defeating the iniquitous Oregon School Law.

In his Memorial Day Address at Arlington, President Coolidge met the complaint that there is ever-increasing centralization of power at Washington by maintaining that the reason for this unwelcome trend is because the States have not individually discharged their duties.

A curious piece of anti-Masonic legislation is reported from Rome by Lily Ross Taylor, of Vassar College, in *Current History* (July): "The Government brought to the Chamber on May 16 a bill against secret societies, frankly aimed at the Freemasons. It proposed that all societies and associations should on request give to the police a full list of their members, and that no man on the pay-roll of the State, province, or municipality should belong to any secret society or any other society that required its members to take an oath. For the first time in the history of

the Mussolini government a government measure was checked. A number of deputies withdrew from the Chamber, and since those remaining did not constitute a quorum, the vote had to be postponed. On May 19 the bill came up again and was passed, though only by a technicality. Since a quorum is two-thirds of the total number of deputies, less those who have secured leave of absence, the Government obtained a quorum by having all its absent supporters secure leaves. The vote was 304 to 0 in favor of the bill. The opposition forces in the Chamber abstained from voting."

On May 17 the Pope, with great magnificence, performed the canonization of the French nun St. Therese, from 8 A. M. till 2 P. M. He used a "loud speaker." For the first time since the loss of the Pope's temporal power the dome, portico, and obelisk of St. Peter's were illuminated, "another indication that Church and State are no longer so divergent as they formerly were." Over a million people are said to have witnessed the scenes; from France alone 15,000 pilgrims had come for the occasion.

At Tarsus, in Asia Minor, St. Paul's College, founded as St. Paul's Institute by the American missionary Dr. Christie, was given permission by the Turkish authorities to reopen on April 15, after having been suspended for several years.

The more or less pronounced indignation in certain circles over the election of Hindenburg as President of the Republic of Germany is both amusing and significant. The (Catholic) *Commonwealth* emphasizes the fact that it was a Protestant who won the race against a Catholic, who would have led Germany back to greatness, and that there is a distinct religious issue in Germany. The Catholics, better than any one else, ought to know whether there is such an issue.

"The wealthy lower orders" is a fine designation which Chief Justice Higginbotham, of Victoria, applies to certain classes that have grown rich in Australia.

On the tercentenary of his treatise *De Jure Belli ac Pacis*, published in March, 1925, Huig van Grost (Hugo Grotius) is being celebrated as "the pioneer of the League of Nations." In theology he is known as the leading exponent, in his time, of the governmental theory of the Atonement.

In "The Charm of Czecho-Slovakia" (*Current History*, June) Fred H. Rindge, Jr., Secretary of the Industrial Department of the National Council of the Y. M. C. A., says: "By the Constitutional Charter 'liberty of conscience and religious creed is guaranteed' and 'all religious confessions shall be equal in the eye of the law.' 'In so far as citizens of the Czecho-Slovak Republic are entitled by the common law to establish, manage, and administer, at their own cost, philanthropic, religious, and social institutions, they are all equal, no matter what their nationality, language, religion, or race, and they may, in such institutions, make use of their own language and worship according to their own religious ceremonies.'" How was it possible, then, under the liberal provisions of this covenant, that our Slovak brethren could not obtain recognition as a separate Lutheran church-body in Czecho-Slovakia?

Czecho-Slovakia curries favor with the United States by proclaiming that Thomas G. Mazaryk, its President, signed his country's Declaration of Independence October 26, 1918, sitting in Washington's chair in Independence Hall at Philadelphia.

"About 85 per cent. of the population of Czecho-Slovakia is Roman Catholic, and in Slovakia it is almost solidly Catholic. Approximately 7 per cent. of the population is Protestant and 5 per cent. Greek Catholic, and the rest freethinkers, Jews, and miscellaneous groups. The national Church, divorced from Rome, has made great strides in the past few years."

FRED H. RINDGE, JR.

Dr. Charles R. Erdman, charged with being too conciliatory with Modernists in the Presbyterian Church, was removed from the position of student adviser by the faculty of Princeton Theological Seminary. He had held this position for eighteen years.

The bill to make Bible-reading in the public schools of Ohio compulsory was championed by the Ku Klux Klan on the ground that the Scriptures upheld the principle of civil and religious liberty. (*Sic!*) The Governor, in vetoing the bill, is said to have put a check upon bigotry. Think of making a *liberty*-teaching book *compulsory* reading-matter and then posing as champions of that book!

Since last year the annual celebration of the birthday of the city of Rome was introduced by Mussolini. This year's celebration took place on April 21; it marked the 2,678th year of the existence of Rome.

At a secret consistory on March 30 the Pope created two Spanish cardinals, expressed his satisfaction with the number of pilgrims who had come "or were coming" to Rome during the Holy Year, and announced the sixteenth centenary of the Council of Nicea. A series of beatifications and canonizations have taken place.

Freedom-loving Czecho-Slovakia has made the birthday of John Huss a legal holiday and declined the proposal of the Roman Catholics to make the birthday of one of their saints also a legal holiday. If the constitution of Czecho-Slovakia means what it says, John Huss was not a religionist. If he was, the constitution is political *camouflage*.

The Soviet Government has declared that it can take care of all classes of Russians that have been receiving aid from American relief, and all American relief work in Russia, except in the Caucasus region, has stopped. The sole purpose of this manifesto was to get the Americans out of Russia, for famine and starvation continue in the province of Tsaritsin, in the Kharkov district, and in Odessa.

It still is a great day to an American professor who has studied in Germany when he can drop the remark, with studied *nonchalance:* "Hauck in Leipsic told me," etc. DAU.

BOOK REVIEW.

Das Evangelium Marci in Predigten und Homilien ausgelegt von *Dr. Ernst von Dryander.* Vol. I: XI and 363 pages; Vol. II: VIII and 339 pages. (C. Ed. Mueller's Verlagsbuchhandlung, Halle a. d. Saale.)

Some time prior to 1890 Dr. Rudolf Koegel conceived the plan of treating the four gospels in homiletic fashion. The Gospel of St. Mark was assigned to Dr. E. von Dryander, the *Oberhof- und Domprediger* at Berlin. He approached the task with a great deal of reluctance, and it was only after testing the feasibility of the scheme by repeated trials before his cultured audiences at the *Dreifaltigkeitskirche* — Schleiermacher's old church, I believe — and at the *Dom* that he entered wholeheartedly into the enterprise. He says: "It has been my urgent wish to expound to the congregation also in this homiletic form the profundities of the thoughts of Scripture and not to treat exegesis merely as the handmaid of homiletics, but to make it stand out prominently as the basis of practical application. Accordingly, I can only make grateful acknowledgment of all that I have gained for my sermons from exegetic treatises on the Gospel of St. Mark and from modern writings on the life of Jesus." As he proceeded with his labors, his fear that his sermons would become monotonous subsided in proportion as the wealth

of Scripture thoughts and the greatness of the Gospel of St. Mark was opened up to him. Dr. Friedrich Lahusen says: "Though all other sermons of Dryander, as, *e. g.*, those on the Christian life, on the First Epistle of John, and on the life of the Apostle Paul, are valuable, these sermons [on the Gospel of St. Mark] represent one of the high points in his activity. 'The Gospel of the Acts of Jesus' is in these sermons opened up to the congregation in a thorough manner, because the texts are fathomed in every direction, and at the same time they are applied to the life of the individual hearer and to conditions in the Fatherland and in the Church. To Dryander himself his scientific and edificational occupation with the life of Jesus at a time when his labors at the *Dreifaltigkeitskirche* were most strenuous signified a continuous dipping into the fountains, and thus he guided his hearers, who gathered about his pulpit from every part of Berlin, so as to 'build them up on the one, eternal foundation of the Gospel of Christ.' Dryander remarks in his *Memoirs:* 'As a matter of fact I may say that I had at my command neither wealth of thoughts nor any special dexterity as regards expression. Rather these two factors caused me infinite trouble. I lacked the power of a really popular diction, wealth of imagery, plastic expression, and gripping illustration.' This sounds strange from a man as highly gifted, vivacious, and extraordinarily skilled in the art of expression as Dryander was; but there is a grain of truth in what he says concerning his ability and achievement. He brought up his sermons with infinite diligence out of the depths of the Word. These sermons paint pictures from the activity of Jesus as full of life and as perspicuous as He visioned them in his own mind; moreover, they are always couched in noble diction. The reason is: they drag in no foreign material from without for the purpose of enhancing their effect; they do not seek to become forceful by citations of striking and fascinating illustrations nor by so-called 'beautiful passages' in the sermon which often serve to feed the vanity of the preacher rather than to increase the impression made by the Word. But it is just this simplicity that constitutes the merit of these sermons. They are supported by the conviction of the preacher that all power lies in the Word concerning the Lord and of the Lord. Tholuck, Dryander's teacher, says that the following remark of Koegel cannot be read too often: 'The sermon must be a feat of the preacher performed in his study and another feat performed in the pulpit. When he descends from the pulpit, the preacher must experience the *joy of a mother* who with the help of God has given birth to a child.' This remark fully applies to Dryander. His sermons are not *made*, but have *'grown up* amidst his experiences *ex plenitudine pectoris* and in the presence of God.' These sermons, likewise, meet another requirement of Tholuck: they have sprung up out of the *congregation,* out of Dryander's circle of hearers, composed chiefly of members of the cultured classes. In constant communion with other men, always seeking to gain their souls, Dryander achieved the ability to understand the modern man, to convince him by his stringent development of thought and to hit his heart and conscience. All his diligent reading was made to serve the purpose of what he wanted to say in his sermons. The center of his entire life was his sermon on Sunday: that

was his *forte*. As far as I know, he never delivered a sermon at the *Dreifaltigkeitskirche* or the *Dom* that had not been written word for word. In view of the ease, not to say levity, with which many young pastors are preaching their sermons a word may be recalled in this connection from Emil Frommel's *Hirtengedanken;* for it is in accord with the sentiment of Dryander, who never tired of urging diligence in the preparation of sermons as the chief requisite. Frommel writes: 'Lay to heart, in the first place, your sermon. It must be the center of your labors. No matter how excellent a person the minister may be otherwise, if he fails in his sermons, his congregation will disintegrate. Hence, apply your *whole* strength in this direction. Never speak unprepared and, being borne up by the hallowed character of Sunday, take before you the text of the coming Sunday, revolve the Word in your heart, commence the work on *Monday* and *write*. . . . This is the chandelier in the center of the hall which illumines everything; every other activity of the minister is a light in the corner.' Dryander says: 'It is a great mistake to allow careful preparation of the sermon to recede to the background because of the minister's abundance of other work in societies and ecclesiastico-political transactions which are only loosely connected with the ministerial office.' Let others proclaim the Gospel of Christ in a new fashion, — in his great modesty Dryander on a certain occasion, when we had both listened to a sermon by another preacher, remarked, 'Wish I could do it that way!' — still *these* sermons will ever point the way and teach preachers how to take the contents of their sermons out of the Scriptures, to mint the gold of Scripture truth by their own individual labor, and to offer to their hearers what they must have for their peculiar needs. . . . Let our divine worship be enriched liturgically, as the need of our times requires; still, as Frommel says, we have no element of preeminence in our Evangelical Church except only our preaching. It was a glorious distinction of Dryander that with his free and wide mind he lived the life of his German people and his Evangelical Church in the Fatherland and throughout the world, and his sermons, welling up from his inmost heart, bear witness to this fact. This was evident in his *Evangelical Addresses* during the years of the war, but with especially moving force in his sermons born out of his painful experiences during the years of the collapse of the German Empire." Dryander stood very close to the members of the late imperial court at Berlin, especially to Empress Victoria, and to many of the prominent men of the *Reich*. His influence, accordingly, was far-reaching, and it is a matter of special interest to learn what this distinguished pastor has been saying to his extraordinary audiences. The collection of sermons of the Gospel of St. Mark seems to have been a great success. The edition which lies before me at this moment is the sixth, and Dryander himself expressed his surprise at the fact that his sermons had such a ready sale. Before the second volume came off the press, Dryander died, and Dr. Lahusen wrote the preface to that volume. I have gone out of the ordinary way of the reviewer in saying so much about the person of the author, his aims, ideals, and characteristics, because few of us, I believe, know this man whose portrait reminds one of a bronze statue with its rugged features, stamped with earnestness and pain, and

whose signed motto: "Ich will mich lieber zu Tode hoffen als im Unglauben verlorengehen," breathes ardent devotion and determination. I would now like to offer the reader a sample of these sermons on the Gospel of St. Mark in the original German, for instance, his sermon on the Third Sunday after Trinity from Mark 3, 20—30 on "*Die Tiefen goettlicher Erbarmung und menschlicher Suende.*" That would show to what extent a Lutheran of the old school can still feel a kinship with this remarkable man. It would show to what extent the ordinary Christian terminology for doctrinal facts as it is used in our circles has been retained and where a new terminology and a new way of handling the old doctrinal themes has set in. But I must drop this plan for lack of space. I should like to say this, however, to my respected brethren in the ministry: Dryander is an author worth a Lutheran preacher's study because of his digging deeply into the Scriptures and his grasp of the facts of modern intellectual life. The study of his sermons will invite a constant testing of our own position and way of speaking and, I have no doubt, will stimulate and fructify our own sermonic efforts, though none of us will say the things Dryander said just in his way. For this reason I offer here a synopsis of the contents of these two volumes. The sermons are not a continuous commentary from chap. 1, v. 1, to the end, but the entire Gospel of St. Mark has been divided into 67 sections agreeably to the dominant thought in the old pericopal system of the churchyear, thus: 1. Advent, Mark 1, 1—8: *Der Wegbereiter;* II. Advent, chap. 13, 1—23: *Die Gerichtsverkuendigung;* III. Advent, chap. 11, 27—33: *Die Vollmacht des Herrn;* IV. Advent, chap. 2, 13—17: *Die Bedingungen fuer das Verstaendnis Christi;* Christmas, chap. 9, 30—37: *Die Mahnung des Kinderfreundes zur Weihnachtsfeier;* Sunday after Christmas, chap. 2, 18—22: *Das Neue im Christentum;* New Year, chap. 11, 20—26: *Der bergeversetzende Glaube;* Sunday after New Year, chap. 4, 26—29: *Das stille Wachstum des Reiches Gottes;* I. Epiphany, chap. 1, 9—13: *Wir sahen seine Herrlichkeit;* II. Epiphany, chap. 1, 21—35: *Er hat Gewalt;* III. Epiphany, chap. 2, 1—12: *Christus der Seelsorger;* IV. Epiphany, chap. 4, 35—41: *Die Stillung des Sturmes;* V. Epiphany, chap. 3, 1—12: *Der Herr im Verkehr mit Freund und Feind;* VI. Epiphany, chap. 11, 11—19: *Die Verfluchung des Feigenbaums und die Tempelreinigung;* Septuagesima, chap. 11, 1—10: *Der Einzug in Jerusalem;* Sexagesima, chap. 14, 1—11: *Die Salbung,* and chap. 10, 32—34. 46—52: *Der Passionsweg des Herrn;* Estomihi, chap. 10, 35—45: *Der heilige Ehrgeiz;* Invocavit, chap. 14, 32—42: *Das Seelenleiden des Herrn zu Gethsemane;* Reminiscere, chap. 14, 43—52: *Die Erhabenheit des Herrn bei seiner Gefangennahme;* Oculi, chap. 14, 59—65: *Die Majestaet des Herrn in seinem Reden und in seinem Schweigen;* Laetare, chap. 14, 66—72: *Die Verleugnung des Petrus;* Judica, chap. 15, 1—15: *Jesus und Barabbas;* Palm Sunday, chap. 15, 16—26: *Der Koenig in der Dornenkrone;* Maundy Thursday, chap. 14, 12—31: *Die Einsetzung des heiligen Abendmahls,* and chap. 15, 38—47: *Die Gemeinde unter dem Kreuz;* Good Friday, chap. 15, 33—37: *"Mein Gott, mein Gott, warum hast du mich verlassen?"* and chap. 15, 25—32: *Die Huldigungen, welche der Herr durch den Hohn seiner Feinde empfaengt;* I. Easter, chap. 16, 1—8: *Auferstanden von den Toten;* II. Easter, chap. 16, 9—18: *Die Lebensmacht des Auferstandenen;* Quasi-

modogeniti, chap. 8, 27—9, 1: *"Du bist Christus!"* Misericordias Domini, chap. 9, 2—13: *Die Verklaerung;* Jubilate, chap. 9, 14—29: *"Alle Dinge sind moeglich dem, der da glaubet";* Cantate, chap. 6, 30—34: *Die stillen Stunden im Christenleben;* Rogate, chap. 1, 35—45: *Gebetsstille und Berufsarbeit;* Ascension, chap. 16, 19. 20: *Aufgefahren gen Himmel;* Exaudi, chap. 6, 7—13: *Der erste Dienst der Apostel;* Pentecost, chap. 7, 14—23: *Die Heiligung des Herzens;* Trinity, chap. 1, 14—20: *Das erste Auftreten;* I. Trinity, chap. 3, 13—19: *Die Apostelwahl;* II. Trinity, chap. 2, 23—28: *Der Sonntag;* III. Trinity (see above); IV. Trinity, chap. 3, 31—35: *Verwandtschaft im Himmelreich;* V. Trinity, chap. 4, 1—20: *Viererlei Acker;* VI. Trinity, chap. 5, 1—21: *Die Gadarener;* VII. Trinity, chap. 4, 21—25: *Allerlei Gleichnisse;* VIII. Trinity, chap. 6, 1—6: *Hindernisse;* IX. Trinity, chap. 6, 14—23: *Herodes vor dem Richterstuhl des Taeufers;* X. Trinity, chap. 6, 35—44: *Christus der Hausvater;* XI. Trinity, chap. 6, 45—52: *Die Glaubensprobe des Petrus;* XII. Trinity, chap. 7, 24—30: *Der Glaube, welcher Gott ueberwindet;* XIII. Trinity, chap. 7, 31—37: *Die Heilung des Taubstummen;* XIV. Trinity, chap. 8, 10—26: *Die Bedingungen fuer die Zeichen des Herrn;* XV. Trinity, chap. 12, 38—44: *Das Opfer;* XVI. Trinity, chap. 8, 1—9: *Die Fortsetzung des Speisungswunders;* XVII. Trinity, chap. 9, 43—50: *"Habt Salz bei euch!"* XVIII. Trinity, chap. 10, 1—12: *Was der Herr von der Ehe lehrt;* XIX. Trinity, chap. 10, 13—16: *Christus der Kinderfreund;* XX. Trinity, chap. 10, 17—31: *"Eins fehlt dir!"* XXI. Trinity, chap. 9, 38—42: *Die christliche Weitherzigkeit;* XXII. Trinity, chap. 12, 1—12: *Die Warnungen des Herrn im Bilde der Weingaertner;* XXIII. Trinity, chap. 12, 13—17: *"Gebet dem Kaiser, was des Kaisers ist!"* XXIV. Trinity, chap. 12, 28—37: *Das groesste Gebot;* XXV. Trinity, chap. 6, 53—56; 7, 1—13: *Scheinen und Sein;* XXVI. Trinity, chap. 13, 24—37: *"Wachet!"* XXVII. Trinity, chap. 5, 22—43: *Die Erziehung des Jairus zum Glauben,* and chap. 12, 18—27: *Gott ist nicht der Toten, sondern der Lebendigen Gott!* This synopsis has had to omit the subdivisions in which the author treats his theme; they would have indicated more fully the peculiar development of the main thought and his desire to exhaust his text. These subdivisions are announced in nearly every sermon together with the same, but in some instances the author contents himself with merely numbering his paragraphs; nevertheless "the parts" are there also in these sermons. This synopsis, I hope, will show the manner of the author's workmanship and the feasibility of applying the old pericopal system to a series of sermons on one of the gospels. The sequence of these sermons in these two volumes is not according to the Sundays in the ecclesiastical year, but according to the text in Mark. — As regards the theology of these sermons, modernist influence is perceptible in them, though it is much subdued. I have also missed the precision and sharp delineation of doctrinal concepts to which Lutherans are used. The aspects of the God-man in His humble life on earth are sometimes sketched with a certain haziness, though He is always presented as "the Lord," "the Son of God." The distinction between nature and grace is plainly expressed; even where the dividing-line between them is extended far, so as to favor nature, the critical point when grace alone must do its work of regeneration is recognized. DAU.

Theological Studies. Dedicated to Henry Eyster Jacobs on the Occasion of his Eightieth Birthday By *J. A. W. Haas, H. Offermann, A. T. W. Steinhaeuser, J. C. Mattes,* and *C. M. Jacobs.* 233 pages. (The United Lutheran Publication House, Philadelphia.)

Following a custom prevailing in academic circles in Europe, associates of Dr. H. E. Jacobs last year joined in preparing this fascicle of papers and dedicated it to him "in grateful recognition of the services he has rendered the Church during the many years that have been given him, and as a token of deep personal appreciation." Dr. Haas chose for his subject "The Soul and Society." He scores the deeply rooted pragmatism of Americans which leads them to decide problems upon practical considerations and to scout theory and doctrine and produces "vacillation between the right of the soul and the claim of society." He holds that "it is necessary especially for the Christian to endeavor to ascertain the mind of the Spirit in the Scriptures about the soul and then to draw the proper inferences for practise and life from the doctrine of the Word. This will give sureness and clearness to our attitudes and decisions." This is certainly the correct procedure for arriving at stable results amidst the shifting opinions of natural man. The paper, then, becomes an inquiry into the teaching of Scripture on the soul. "The result of our examination of the Biblical usage of soul has led us to the following conclusions: 1. The soul is life imparted to man by the Spirit of God, but it does not make man a part of God. 2. Sometimes the whole living man is called soul, and consequently life and soul are at times used synonymously. 3. The soul can be localized in the individual, but it does not essentially mean individuality. 4. The most frequent sense of soul is the inner spiritual life directed toward God. 5. The soul is a fact of religious evaluation found by faith and not a descriptive fact of scientific psychology, but this makes it none the less real. 6. The soul can be applied to the inner unity of the life of the Church created by the Spirit." It is an able dissertation, rich in thought and full of suggestions for further study. There are positions in it, however, that I cannot endorse; *e. g.*, that the destroyer of soul and body in Matt. 10, 28 is Satan. — Dr. Offermann's contribution presents "The Jesus of the New Testament." He states the scope of his paper thus: "In analyzing the present religious situation we are confronted with the all-important question: Can we still believe in Jesus as our fathers believed in Him? Is the Christ of our faith, the Christ of our Confessions, to whom we sing our songs of praises, in whom we believe and in whom we put our trust for time and eternity, whom we worship as the Only-begotten Son of the Father, 'God of God, Light of Light, Very God of Very God,' — is this Christ of our faith the same as the Jesus of history?" His paper is an inquiry into the formation of the concept of the God-man Redeemer in the various writings of the New Testament. — Dr. Steinhaeuser presents a paper on "The New Testament Idea of Faith." He says: "A study of Christian ideas would show that none of them has been subjected to greater fluctuation than the idea of faith. The problem is complicated by the fact that even in the New Testament writings it does not appear always to be used in a uniform sense. At the same time, through these writings as a whole, viewed historically, there does run, underneath all surface varia-

tions, a consistent use of the term. It is our purpose, in the following pages, to trace in outline the essential meaning of New Testament faith." — A very meaty paper that reveals considerable reading also in the old Lutheran theology is the study in dogmatics which Dr. Mattes offers under the caption "The Church and the Mission of Christ." He says: "To understand the doctrine of the Church we must turn back to our Lord's own mission of redemption. In the New Testament we find the nature of the Church gradually unfolded before us like the blossoming of a beautiful flower. First we see it in the bud, yet unopened, as we discover it in the implications and intimations of our Lord's life and teaching, that finally come to explicit declarations. Then we behold it expanding in all its beauty and loveliness in the apostolic understanding that followed the outpouring of the Holy Ghost, and finally we experience it as a present reality of unfading beauty that is filling all the earth with its divine fragrance — the sweet-smelling savor of a heavenly grace." — Lastly, there is a paper by Dr. Charles M. Jacobs on "The authority of Holy Scriptures in the Early Church." He describes the scope of his paper thus: "The determination of the extent and the nature of the authority which the Holy Scriptures possess may be left to the systematic theologian. The present writer's task is simpler. It is merely to discuss, in a brief historical sketch, the views that were held in the earliest days of the Church concerning the authority of the Scriptures, and to trace, so far as may be possible within the limits of such a study, the sources of these views. We shall find these sources to have been psychological rather than historical or metaphysical. Indeed, the whole problem of the authority of Scripture presents itself to the historical mind as a problem in Christian psychology. For the doctrine of Holy Scripture, however fundamental it may be to theology, has never been primary to faith, and the particular view of the Scriptures which any man holds has always been a result of faith before it becomes a cause of faith." — All these papers seek to square themselves to the expert findings of modern scientific theology, and reveal a scholarly acquaintance with the literature of this theology. At many points they might elicit a detailed discussion; but to enter upon such a discussion would be far more than writing a review. Particularly the last paper in what it says, in the words quoted above, regarding the psychology of faith in the authority of Scripture is procreative of questioning and dissent. I trust, however, that my readers will obtain a fair view of the contents and the spirit of these studies by what has been offered. DAU.

Der erste und zweite Petrusbrief und der Judasbrief, ausgelegt von *Dr. G. Wohlenberg.* Erste und zweite Auflage. (A. Deichertsche Verlagsbuchhandlung Werner Scholl, Leipzig.)

Zahn's great commentary on the New Testament, which is destined to supplant every preceding publication of its kind, is approaching completion. The present offering by the well-known Erlangen professor represents the fifteenth volume in the series. By the time this review reaches my readers, I presume, the work will be completed. For this volume came out during the war and reached my desk in 1924. In its LV and 334 pages, with about 850 footnotes, the reader has, besides the author's

own opinion, a review of the exegetical labors — and vagaries — of preceding centuries down to the postapostolic age. The material presented had to be forcibly condensed to bring it within convenient confines; the labor must have been somewhat like compressing the yield of a number of acres of cotton into one bale. The language is terse and crisp, but the commentary does not permit rapid reading, for the author has adopted that pet of university professors, the involved sentence, with a vengeance. In order fully to realize the import and bearing of his every statement, his clauses have to be dissected, and each part studied, and then put together again for the *ensemble* effect. — The first part of this volume contains isagogical matter relating to the three Epistles Catholic which the author expounds. In paragraphs 4 and 5, pp. XLIV—LI, he discusses the question of the genuineness of Second Peter and Jude and questions raised by textual criticism. He holds that there are no esoteric reasons — nothing in the contents or the form of these two epistles — which would suffice to pronounce either or both of these epistles spurious. This leaves the ordinary explanation of the deuterocanonical character of these epistles unchanged. — A word as to the author's interpretative results: Granting that in 1 Pet. 1, 1 *παρεπιδήμοις* is the principal term and *ἐκλεκτοῖς* its qualifier, still the three prepositional clauses in v. 2 are essential qualifiers of the divine act of election and therefore standard terms for delimiting the manner and scope of that act dogmatically. *Πρόγνωσις* is rightly interpreted as the *nosse cum affectu et effectu* of the old Lutheran theologians, only the force of the *cum effectu* could have been brought out more strongly. Likewise the practical identity of *ὑπακοή* with *πίστις* might have been more vigorously asserted. If this were done, there would be no need of connecting *αἵματος* equally with *ὑπακοή* and *ῥαντισμός* and viewing "the blood of Christ as a personal power that is to be obeyed." This seems artificial. — In 1 Pet. 2, 9 *ἐτέθησαν* is interpreted as a reference to a divine judgment of obduration. It is significant that in this connection the author expresses the belief that the holy remnant then existing in Israel will in future develop into "*ein als Volksganzes sich bekehrendes Gottesvolk Israel*," and that, although Peter does not express this belief in this passage, still, had he been asked his opinion about it, he would have affirmed it. (!) — I cannot endorse the author's interpretation of the famous *ἅπαξ λεγόμενον* about the *Descensus* in 1 Pet. 3, 18. 19. *Θανατωθεὶς σαρκί* and *ζωοποιηθεὶς πνεύματι* are correctly interpreted. Likewise the assertion that 1 Pet. 4, 6 is not a statement cognate to the doctrine of the *Descensus* is correct. But it is violence to throw the entire event of which Peter speaks in chap. 3, 18 f. back into the Noachic period and claim that the preaching of Christ was done by the preexistent Christ in the person of Noah, "the preacher of righteousness." This discredits not only the historical character of the death and the resurrection which the apostle plainly treats as antecedents of the *Descensus*, but also compels a forced, unnatural interpretation of *πορευθείς* and of *φυλακή*. Besides, the all-sufficiency and finality of the present economy of grace is not at all stated with that force which one would look for just in this passage. The great inspiration text in 2 Pet. 1, 21, too, is treated in a rather stepmotherly fashion. But aside from these and a few

other defects, I have found this commentary the most stimulating and informing of all that I have used heretofore. It is a fine, painstaking, scholarly feat. DAU.

Grundriss der Symbolik: *Konfessionskunde.* Von *Dr. Gustav Plitt.* Sechste, vermehrte Auflage von *D. Dr. Victor Schultze.* VI and 192 pages. (A. Deichertsche Verlagsbuchhandlung Dr. Werner Scholl, Leipzig and Erlangen.)

The Greifswald professor has, in this edition, considerably enriched the handbook of Plitt, which is much used by German students in classes in symbolics. There are meritorious amplifications in the chapter on "Die orthodoxe Kirche"; for the second part of the chapter on "Die roemisch-katholische Kirche" the new information opened up by the publication in 1917 of the *Codex Juris Canonici* has been made available for the first time; chap. 3, on "Die altkatholische Kirche," and the appendix, on "Die neuapostolische Kirche," are entirely new. The statistics for the Eastern Church are on a prewar basis, since everything in that territory is still too much in flux to attempt an up-to-date enumeration or census. — In his introductory chapter the author discusses the concept and function, and the history, of Symbolics. He says: "The ecclesiastical form in which Christianity makes its appearance is confessional. It is the function of Symbolics to investigate and exhibit the peculiarity of the Confessions." Comparative Symbolics, that is, the consecutive presentation of the differences in doctrine among the various church-bodies, the author declines as unsatisfactory. As his standard authorities he names Martin Chemnitz, Robert Bellarmine, J. G. Walch, Gottlieb Jakob Planck, Philipp Marheinecke, and, as the greatest and most recent of all, Ferdinand Kattenbusch. His treatise is divided into five main parts as follows: "I. The Orthodox Church; II. The Roman Catholic Church; III. The Old Catholic Church; IV. The Lutheran Church; V. The Reformed Church." In each part the author presents the confessional peculiarity, the numerical strength, the sources of information, the doctrinal basis, the cult, and the practical church-life of the body under review, and wherever necessary, as in the case of the Roman Catholic, the Lutheran, and the Reformed churches, its relation to the civil power. The appendix offers accounts of the Mennonites, Quakers, Baptists, Methodists, the Salvation Army, the Irvingians, and the New Apostolic Church. The account of the Lutheran Church starts out with a statement of the Protestant movement in general and then proceeds to state the origin, contents, and symbolical value of the Lutheran Confessions as embodied in the *Book of Concord* of 1580. The account is generally fair, even in what is said about the much-maligned *Formula of Concord;* but it is not correct to call the article on the Person of Christ a "*Fortbildung im Anschluss an die Lehre der alten Kirche,*" while it is correct that this article was elicited by the opposition of the Reformed theology. The exhibit, in paragraphs 42 and 43, on "*Der Heilsprozess*" and "*Die Praedestination oder Gnadenwahl*" in the Lutheran Church is unusually fair; also what is said on "*Die Kirche*" and "*Das Amt der Kirche.*" The treatise is a valuable contribution to our theological literature and deserves a place in every American Lutheran pastor's library. DAU.

Evangelische Missionskunde. Von *Dr. Julius Richter.* 463 pages. (A. Deichertsche Verlagsbuchhandlung, Leipzig und Erlangen.)

This treatise belongs to the collection of theological text-books which Dr. Werner Scholl is issuing. The conspicuous merits of these books are brevity and exhaustiveness, logical and perspicuous arrangement of all relevant matter, a lively presentation of essentials, and a copious bibliography, which, in the present instance, has been deposited in the footnotes and is by no means confined to German publications, but, as is proper, takes note of the numerous books on the subject of mission which English authors have produced. For Christian mission-work in all its forms is a distinctive endeavor of English churches. For the present volume no more qualified author could have been chosen than the Professor of the Science of Mission at the University of Berlin. Without adapting the theological judgments and modernist views occasionally expressed in this book, any teacher who has to take a class of students through a course of study on Christian missions will find this book a valuable aid. To outline its contents, there is, first, an introduction in which the various meanings of the term "mission" are discussed, and a survey of the attempts to build up a science of mission is given. In his first part the author presents the Biblical basis for his science. He discusses 1) the idea of mission in the Old Testament; 2) Jesus and missions to the heathen; 3) Paul, the apostle of Jesus Christ; 4) the Epistles of Paul as missionary missives. This part of the book is comparatively the least satisfactory, because it minimizes the prevalence of the idea of mission in the Scriptures. In his second part the author offers the "Doctrine of Mission," that is, an account of the tasks, the working methods, and the aims of Christian missions to the pagans. This part is subdivided as follows: 1) The history of the doctrine of mission; 2) discipleship with Jesus;- 3) mission-congregations; 4) subjects for mission; 5) means for mission-work; 6) the actual solicitation; 7) the Christian congregation; 8) the Christian Church as a whole in its relation to missionary endeavor. The seventy pages which constitute this part deserve to be read and reread. In this part every essential question that enters into the discussion of Christian missions, their why, their how, and their wherefore, is thoroughly thrashed out, and the judgment expressed about the evangelization efforts of men of the John Mott type is sound. In his third part the author submits a mission apologetic, that is, he discusses why and to what extent the Christian religion aims at supplanting the non-Christian religion. The subdivisions in this chapter are: 1) The religions of primitive peoples; 2) the religions of Eastern Asia: Hinduism, Buddhism, Islam. He points out that there are four reasons why this part is necessary: a) The missionary himself must be equipped with a thorough knowledge of the religion which he has to overcome, yea, he must have become sure in his own mind of the superiority of the Christian religion in order to be prepared for the spiritual battles awaiting him. b) The pagan religions, especially those of peoples with a *Kultur* of their own, do not without a fight lay down their arms before Christianity which is assailing their positions, but they seek to defend and maintain their strongholds, yea, they even start a propaganda of their own in Christian countries; there-

fore a regular and long-drawn-out spiritual battle must be fought with them. c) Within the Christian congregations built up out of pagan material pagan views and customs are secretly vegetating and threaten to stifle the Christian life in the young Christian congregations, as the experience of the Catholic and, in many instances, also of the Evangelical churches proves. This danger must be overcome by pastoral wisdom, coupled with a thorough understanding of paganism. d) Now that the world, owing to modern means of communication, is becoming ever more narrow and heathen religions and *Kultur* are brought closer to the Christian communities that are sending out missionaries, a settlement of the issues created by Chritianity in heathen lands is necessary even for the home church all the more because every pagan religion has found zealous champions among Christians. In this chapter the author has to discuss Christianity as the religion *sine qua non* and to advert to the claims of the modern sciences of Psychology of Religion, Philosophy of Religion, and Comparison of Religions. As a rule, the modern scientist of religion makes concessions to the religious instinct and to the *Kultur* of pagans which are detrimental to the claim of exclusiveness which the Christian religion must set up. I repeat here what I have many times said in different connections: Any one who is not convinced that the Christian religion is absolutely *sui generis* and cannot dicker and barter and parley with pagan cults, but must work for their unconditional surrender, is not fit to be a missionary to pagan lands. — To his fourth part, the History of Missions, the author has given the remaining space of his book, more than half the number of its pages. This is a most interesting part, brimful of information. The chapter has been subdivided thus: A. Christianity's growth into the pagan world. B. Africa: 1. Introduction; 2. Western Africa: Upper Guinea; 3. Western Africa: Lower Guinea; 4. South Africa; 5. East Africa. C. Asia: I. Western Asia: II. India: 1. Ceylon; 2. Northern India; III. China, with 1. Japan; 2. Dutch Indies. D. Australia and Oceania. E. America. In the table of American mission boards, which evidently was prepared before the recent Lutheran mergers were effected, the boards of the Missouri Synod and of the Synodical Conference are missing on page 232. It seems that in spite of all our publicity work our organization is bound to remain unknown. Is it simply ignorance that we have to overcome in order to obtain fair recognition? DAU.

Weisungen und Warnungen aus den Spruechen Salomonis. Dargeboten von *Dr. C. M. Zorn.* 187 pages. (Johannes Herrmann, Zwickau, Sachsen.) 60 cts. Order from Concordia Publishing House, St. Louis, Mo.

In the form of thirty letters or addresses to his children the well-known author in this book explains in his idiomatic style the contents of nearly the entire Book of Proverbs and applies its ethical directions and warnings to modern conditions of living. DAU.

Brief Mention.

From Hon. Walter F. Lineberger, of California, there has come a copy of his remarks in the House of Representatives, on February 18, on the *Narcotic Peril* that has gripped our country.